

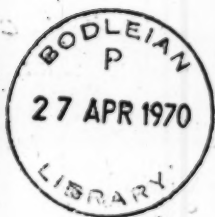
A
DISCOURSE
OF LIFE AND
DEATH:

WRITTEN IN
French, by PHIL.
MORNAY.

*Done in English by the Count-
tesse of Pembroke.*



AT LONDON,
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thew Lownes, and are to bee
soulde at his shop in Paules
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A

DISCOURSE
OF LIFE AND
DEATH, WRIT-
ten in french by PHIL.

MORNAY, *Sieur du
Plessis Marly.*

IT seemes to
mee strange,
and a thing
much to bee
marueiled, that the la-
borer to repose himself
hasteneth as it were the
course of the Sun: that

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the Mariner rows with
all force t'attain the port
& with a ioyfull cry sa-
lutes the descried land:
that the traueller is ne-
uer quiet nor content til
hee beat the end of his
voyage: and that we in
the meane while tyed
in this world to a perpe-
tuall taske, tossed with
continuell tēpest, tyred
with a rough and com-
berfom way, cannot yet
see the end of our labor
but with grieve, nor be-
hold our port but with
tears, nor approche our
home and quiet abode
but with horreur and

trem-

Life and Death.

trembling. This life is
but a *Penelopes* webbe,
wherein we are alwaies
doing & vndoing: a sea
opē to all winds, which
somtime within, some-
time without neuer ceas
to torment vs: a wearie
iourney through extream
heats, & colds, ouer high
mountains, steep rocks,
& theeuish deserts. And
so wee tearme it, in wea-
uing at this web, in ro-
wing at this oar, in pas-
sing this miserable way:
yet lo whē death comes
to end our work, when
shee stretcheth out her
armes to pull vs into

A Discourse of

the port, when after so many dangerous passages, and loathsome lodgings she would cōduct vs to our true home and resting place: in stead of reioycing at the end of our labor, of taking cōfort at the sight of our land, of singing at the approach of our happie mansion, we would fain (who would belecue it?) retake our vvorke in hand, we would againe hoise saile to the winde, and willingly vndertake our iourney anew. No more, then, remember we our paines, our ship-

wracks

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wracks and dangers are forgotten : we feare no more the trauelles nor the theeues. Contrariwise, wee apprehende death as an extreame paine, wee doubt it as a rocke, wee flie it as a thiefe. Wee do as little children, who al the day complaine, and when the medicin is brought them, are no longer sicke : as they, who (all the weeke long) runne vp & downe the streets with paine of the teeth, and seeing the Barber comming to pull them out, feel no more pain:

as

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as those tender and delicate bodies, who in a pricking pleurisie complaine, cry out, and cannot stay for a Surgion, and when they see him whetting his Launcet to cut the throat of the disease, pul in their arms & hide them in the bed, as if hee were come to kill them. Wee feare more the cure then the disease, the Surgion the pain, the stroke the impostume. Wee haue more sense of the medicines bitternesse soone gone, then of a bitter languishing long

conti-

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continued : more feeling of death the end of our miseries , then the endlesse miserie of our life. And whence proceedeth this folly and simplicities ? we neither knowe life, nor death. We fear that we ought to hope for , and wish for that wee ought to feare. VVee call life a continuall death : and death the issue of a liuing death, and the entrance of a neuer dying life. Now what good, I pray you, is ther in life, that wee should so much pursue it ? or

A 5

what

A discourse of

what euill is there in death, that wee should so much eschue it? Nay what euill is there not in life? and what good is there not in death? Consider al the periods of this life. We enter it in teares, wee passe it in sweate, wee ende it in sorrowe. Great and little, rich and poore, not one in the whole world that can plead immunitie from this condition. Man, in this point worse then all other creatures, is borne vnable to support himselfe; neyther receiuing in his first

yeares

Life and Death

yeares any pleasure, nor
giuing to others but an-
noy and displeasure, and
before the age of discre-
tion passing infinit dan-
gers: only herein lesse
vnhappie then in other
ages, that hee hath no
sense nor apprehension
of his vnhappinesse.
Now, is there anie so
weake minded, that if it
were graunted him to
liue alwayes a childe,
would make account of
such a life? So then it is
euident, that not simply
to liue is a good; but wel
and happilie to liue. But
proceed. Growes hee?

with

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with him grow his tra-
uailes. Scarcely is hee
come out of his nurles
hands, scarcely knowes
what it is to play, but he
falleth into the subiectiō
of some schoolemaster.
I speake but of those
which are best & most
precisely brought vp: Stu-
dies hee it is euer with re-
pining. Playes hee? ne-
uer but with feare. This
whole age, while hee is
vnder the charge of an-
other, is vnto him but as
a prison: he only thinks,
and only aspires to that
time whē freed from the
mastership of another,

he

Life and Death.

he may become master
of himself; pushing on-
ward (as much as in him
lyes) his age with his
shoulder, that soone he
may enioy his hoped li-
berty In short, he desires
nothing more thẽ y end
of this base age, and the
beginning of his youth.
And what else I pray
you is the beginning of
youth, but the death of
infancie? the beginning
of manhood, but the
death of youth? the be-
ginning of to morrow,
but the death of to day?
In this sort then desires
he his death, & iudgeth

his

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his life miserable : and so cānot be reputed in any happinesse or contentment. Behold him now, according to his wish, at liberty : in that age, wherein *Hercules* had the choise, to take the way of vertue or of vice, reason or passion for his guide, and of these two must take one. His passion entertaines him with a thousand delights, prepares for him a thousand baits, presentes him with a thousand worldly pleasures to surprize him : and fewe there are that

are

Life and Death.

are not beguiled. But at the reckonings ende, what pleasures are they? pleasures full of vice, which holde him still in a restlesse feauer: pleasures subiect to repentance, like sweete meats of hard digestion: pleasures bought with pain and peril, spent and past in a moment, and followed with a long & lothsome remorse of conscience. And this is the very nature (if they be wel examined) of al the pleasures of this world. Ther is in none so much sweetness, but ther is more bit

A discourse of

ternes: none so pleasant to the mouth, but leavs an vnlaoury after-taste and loathsome disdain: none (which is worse) so moderated but hath his corrosiue, & carries his punishment in it self. I will not here speak of the displeasures cōfessed by al, as quarelles, debates, woundes, murthers, banishments, sicknesse, perill, wherinto sometimes the incontinency, sometimes y^e insolency of this ill guided age conducts him. But if thole that seeme pleasures, be nothing els but displeasures:

if

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if the sweetnes therof be
as an infusion of worm-
wood; it is plain enough
what the displeasure
is they feele , and how
great the bitternes that
they taste . Behold in
sum the life of a young
man, who rid of the go-
uernmēt of his parents,
abandons himselfe to
all liberty or rather bō-
dage of his passion :
which, right like an vn-
cleane spirit possessing
him, casts him now in-
to the water , now in-
to the fire : sometimes
carries him cleane ouer
a rocke , and sometime

flings

A discourse of

flings him headlong to the bottome. Now, if he take and follow reason for his guide, behold on the other part wonderfull difficulties: he must resolute to fight in euery parte of the field, at euery step to be in conflict, and at hand-strokes; as hauing his enemy in front, in flanke, and on the rereward, neuer leauing to assaile him. And what enimie? al that can delight him, all that hee sees neer, or far off; brieftie the greatest enemy of the world, the world it selfe: But

which

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which is worse, a thousand treacherous and dangerous intelligences among his own forces, & his passion within himselfe desperate: which, in that age grown to the highest, awaits but time, houre, & occasiō to surprize him & cast him into all viciousnes. God onely and none other can make him choose this way: God only can hold him in it to the end: God onely can make him victorious in all his combates. And well wee see how fewe they are that enter

in-

A discourse of

into it, and of those few
how many that retire a-
gaine. Followe the one
way or followe the o-
ther, he must either sub-
iect himself to a tyran-
nicall passion, or vnder-
take a weary & cōtinual
combate, willingly cast
himself to destructiō, or
fetter himself as it were
in stocks, easily sink with
the course of the water,
or painfully swimme a-
gainst the streame. Loe
here the yong mā, who
in his youth hath drunk
his full draught of the
worlds vain & decciue-
able pleasures, ouertake

by

Life and Death.

by them with such a dull heauinesse, and astonishment, as drunkeards the morrow after a feaste: either so out of taste, that hee will no more; or so glutted, that he can no more: not able without grieve to speak, or think of them. Loe him that stoutely hath made resistance: hee feeles himselfe so wearie, and with this continuall conflicte so brused and broken, that either hee is vpon the point to yeeld himself, or content to die, and so acquit himselfe. And

this

A discourse of

this is all the good, all the contentment of this flourishing age, by children so earnestly desired, and by olde folkes so heartilie lamented. Nowe commeth that which is called perfect age; in the which men haue no other thoughts but to purchase themselves wisdom and rest. Perfect indeed: but herein onely perfect, that all imperfections of humane nature, hidden before vnder the simplicity of childhood or the lightnesse of youth, appeare at this age in their

per-

✓ Life and Death.

perfection. We speake
of none in this place but
such as are esteemed
the wisest, & most hap-
py in the conceit of the
world. Wee played as
you haue seene in feare:
our shorte pleasures
were attended on with
long repentance. Be-
hold, now present them-
selues to vs avarice, and
ambition; promising, if
wee will adore them,
perfect contentment of
the goods and honours
of this world. And sure-
ly ther are none but the
true Children of the
Lord, who by the faire

illusi-

A discourse of

illusions of the one or the other cast not themselves headlong from the top of the pinnacle. But in the end, what is all this contentment? The couetous man makes a thousand voyages by sea and by land: runnes a thousand fortunes: escapes a thousand shipwracks, in perpetuall feare and trauel: and many times hee either loseth his time, or gayneth nothing but sicknesses, gouts, & opilatiōs for the time to come. In y purchase of this goodly repose, hee

be-

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bestoweth his true rest;
and, to gaine wealth,
loseth his life. Suppose
hee hath gained in
good quantitie: that hee
hath spoyled the whole
East of pearles, and dra-
wen drie all the mines
of the West: will hee
therefore bee settled in
quiet? can hee say that
he is content? All char-
ges and iourneyes past,
by his passed paines hee
heapeth vp but future
disquietnesse both of
minde and body; from
one trauell falling into
another, neuer ending,
but changing his mis-

B ries.

A discourse of

ries. Hee desired to haue them, and now feares to lose them: he got them with burning ardour, & possesseth in trembling cold: hee aduētured among theeues to seek them; & hauing found them, theeues & robbers on al sides, run mainly on him: he laboured to digge them out of the earth, and now is inforced to re-digge, and rehide them. Finally, comming from al his voiages, he comes into a prison: and for an end of his bodily trauels is taken with endlesse

trauels

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trauels of the mind. And what, at length, hath this poore soule attained, after so many miseries? This Diuell of co-uertise, by his illusions, & enchantments, bears him in hand that hee hath some rare and singular thing: and so it fareth with him, as with thole silly creatures, whō the Diuel seduceth vnder colour of relieuing their pouerty, who finde their hands full of leaues, supposing to finde them full of crownes. He possesseth or rather is possessed by

A discourse of

a thing, wherein is neither force nor vertue; more vnprofitable, and more base, then the least hearb of the earth: Yet hath he heaped together this vile excrement, and so brutish is grown, as therewith to crowne his head, which naturally hee shoulde tread vnder his feet. But howsoeuer it be, is hee therewith content? Nay (cōtrariwise) lesse now, then euer. We cōmend most, those drinkes that breede an alteration, and soonest extinguish thirst: and those meats,
which

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which in least quantitie
do longest resist hūger.
Now hereof the more a
man drinkes, the more
he is a-thirst; the more
hee eates, the more an
hungred: It is a drop sic
(and as they tearme it)
the dogs hunger: so-
ner may hee burst then
be satisfied. And (which
is worse) so strange in
some is this thirst, that
it maketh them dig the
pittes, and painefully
draw the water, and af-
ter will not suffer them
to drinke. In the mid-
dest of a river they are
drie with thirst: and on

A discourse of

a heap of corne cry out
of famine : they haue
goods and dare not vse
them : they haue ioyes
it seemes, and doe not
enioy thē : they neither
haue for thēselues, nor
for another : but of all
they haue, they haue
nothing : and yet haue
wāt of al they haue not.
Let vs then returne to
that, that the attaining
of all these deceiueable
goods is nothing else
but wearinesse of body;
& the possession for the
most part, but weariness
of the mind: which
certainely is so much

the

Life and Death.

the greater, as is more sensible, more subtile, and more tender the soule then the body. But the heap of al misery is, when they come to lose them; when either shipwreck, or sacking, or inuasion, or fire, or such like calamities, to which these fraile things are subiect, doth take and carie them from them. Then fall they to crie, to weep, & to tormēt them selues, as little children that haue lost their plai-game; which notwithstanding is nothing worth. One cannot per-

A discourse of

swade them, that mortal
mē haue any other good
in this world, but that
which is mortall. They
are in their owne con-
ceits not onely spoyled,
but altogether flayed.
And, forasmuch as in
these vaine things they
haue fixt al their hopes;
hauiug lost them, they
fall into despaire, out of
the which commonly
they cannot bee with-
drawen. And (which is
more) al, that they haue
not gained according
to the accountes they
made, they esteem lost:
all that, which turnes
them

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them not to greate and
extraordinarie profite,
they account as da-
mage : whereby wee
see some fall into such
despaire, as they cast
away themselues. In
short, the recompence
that couetise yeeldes
those that haue serued it
all their life, is often-
times like that of the
Diuell: whereof the end
is, that after a small
time hauing gratified
his Disciples, eyther
gee giues them ouer to
a hangman, or him-
selfe breaks their necks.
I wil not here discourse

A discourse of

of the wickednesse and
mischiefes whereunto
the couetous men sub-
iect themselves, to at-
taine to these goodes,
whereby their consci-
ence is filled with a per-
petuall remorse, which
neuer leaves thē in qui-
et: sufficeth that in this
ouer-vehement exercise,
which busieth and abu-
seth the greatest part of
the world, the body is
slain, the mind is weak-
ned, the soule is lost
without any pleasure or
contentment.

Come we to ambition,
which (by a greedinesse

of

Life and Death.

of honour) fondly holdeth occupied the greatest persons: Think we there to finde more? nay rather, lesse. As the one deceiueth vs, giuing vs for al our trauel, but a vile excrement of the earth: so the other repayes vs, but with smoke and winde; the rewardes of this being as vaine, as those of that were grosse. Both in the one and the other, wee fall into a bottomelesse pit: but into this the fall by so much the more dangerous, as at the first shew, the water is more pleasant

A discourse of

pleasant and cleare. Of those that giue themselves to court ambition, some are greates about Princes, others commaunders of Armies: both sortes, according to their degree you see saluted, reuerenced, and adored of those that are vnder them. You see them apparelled in purple, in scarlet, and in cloth of golde: it seemes, at first sight, there is no contentment in the world but theirs. But men knowe not, how heauie an ounce of that

vaine

Life and Death.

vaine honour weighes,
what those reuerences
cost them , and how
dearely they paye for
an ell of those rich stufs:
who knewe them well,
would neuer buy them
at the price. The one
hath attained to this de-
gree , after a long and
painefull seruice , ha-
zarding his life vpon e-
uerie occasion , with
losse oft times of a leg
or an arme, and that at
the pleasure of a Prince,
that more regards a hū-
dred perches of ground
on his neighbors fran-
tiers, then the liues of

A discourse of

a hundred thousand
such as hee : vntortu-
nate, to serue who loues
him not : and foolish,
to thinke himself in ho-
nour with him, that
makes so little reckening
to lose him for a thing
of no worth . Others
growe vp by flattering
a Prince, and long sub-
mitting their tongues
& hands to say and do
without differēce what-
soeuer they will haue
them : whereunto a
good minde can neuer
command it selfe. They
shall haue indured a
thousand iniuries , re-
ceiued

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ceiued a thousand dil-
graces ; and as neere
as they seem about the
Prince, they are neuer-
thelesse alwayes as the
Lyons keeper, who by
long patience, a thou-
sand feedings, and a
thousand clawings, hath
made a fierce Lyon fa-
miliar ; yet giues him
neuer meate, but with
pulling backe his hand,
alwaies in feare least he
should catch him : and
if once in a yeare hee
bites him, hee sets it so
close, that he is paied for
a long time after. Such
is the ende of all Prin-

ces

A discourse of

ces fauourites. When a Prince after long breathings hath raised a mā to greate height, hee makes it his pastime, at what time he seemes to be at the top of his trauell, to cast him downe at an instant: when hee hath filled him with all wealth, hee wrings him after as a sponge; louing none but himselfe, and thinking euerie one made, but to serue, and please him. These blind Courtiers make themselves belieue, that they haue friendes, and manie that honour them:

neuer

Life and Death.

unse considering that
agency make semblance
to the, and honour e-
uerie bodie; so others
decey them. Their su-
perious disdain them,
& neuer but with scorn
doe so much as salute
them: their inferiors sa-
lute them, because they
haue neede of them (I
meane of their fortune,
of their foode, of their
apparell, not of their
person): and for their e-
quals, betweene whom
cōmonly friendship cō-
sists, they enuie each o-
ther, accuse each other,
crosse each other; con-
tinually

• *A discourse of*

tinually grieved either
at their owne harme, or
at others good. Now,
what greater hel is ther,
what greater torment,
than enuie? which in
truth is nought else but
a seauer *Hectique* of the
minde: so they are vt-
terly frustrate of all
friendship, euer iudged
by the wisest the chiefe
& soueraigne good a-
mong men. Will you
see it more clearely?
Let but Fortune turne
her backe, euerie man
turns from them: let hir
frowne, euerie man
lookes aside on them:

Life and Death.

let them once be disrobed of their triumphall garment, no bodie will any more know them. Againe, let there be apparelled in it the most vnworthie, and infamous whatsoeuer: euen he without difficulty, by vertue of his robe, shall inherit all the honours the other had don him. In the meane time they are puffed vp, and grow proude, as the Asse which caried the image of *Isis* was for the honours done to the Goddess, & regard not that it is the fortune they

carrie

A discourse of

carrie which is honoured, not themselves, on whom as on Asses, many times she wil be caried. But you will say: At least so long as that fortune endured, they were at ease, & had their contentment; & who hath 3. or 4. or more yeares of happie time, hath not bin al his life vnhappy. True, if this bee to be at ease, continually to feare to bee caste down from that degree, whereunto they are raised: and dayly to desire with great trauell to clime yet higher. Those

(my

Life and Death.

(my friend) whom thou takest so well at their ease, because thou seest them but without, are within farre otherwise. They are faire built prisons, full within of deep ditches, and dungeons: full of darkenesse, serpents and tormentes. Thou supposest them lodged at large, and they thinke their lodgings strait. Thou thinkest them very high, & they thinke themselues verie lowe. Now, as sick is hee, and many times more sick, who thinks himselfe so, then who

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indeede is . Suppose them to bee Kings : if they thinke themselves flauers , they are no better : for what are wee but by opinion ? You see them well followed and attended : and euen those whom they haue chosen for their garde, they distrust . Alone or in companie euer they are in feare. Alone they looke behinde them: in company they haue an eye on euery side of the. They drinke in gold and siluer; but in those, not in earth or glasse, is poyson prepared and drunke.

They

Life and Death.

They haue their beds
soft & well made: when
they lay them to sleepe
you shall not heare a
mouse stir in the cham-
ber: not so much as a fly
shal come neer their fa-
ces. Yet neuerthelesse,
where the countreyman
sleeps at the fal of a great
riuer, at the noyse of a
market, hauing no other
bed but the earth, nor
couering but the hea-
uens, these in the midst
of this silence and
delicacie, doe nothing
but turn frō side to side,
it seemes still that they
heare some bodie, their

rest

A discourse of

rest it selfe is without rest. Lastly, wil you know what the diuersitie is betweene the most hardly intreated prisoners and them? both are enchained, both loaden with letters, but that the one hath them of iron, the other of gold; and that the one is tied but by the body, the other by the minde. The prisoner drawes his fetters after him, the courtier wears his vpon him. The prisoners minde sometimes comforts the paine of his body, and sings in the midst of his miseries: the

Courtier

Life and Death.

Courtier tormented in mind, wearieſt inceſſantly his body, & can neuer giue it reſt. And as for the contentment you imagine they haue, you are therein yet more de-
ceiued. You iudge and eſteeme them greate, becauſe they are raiſed high : but as fondly, as who ſhuld iudge a dwarf great, for being ſet on a Tower, or on the toppe of a mountaine. You meaſure (ſo good a Geometrician you are) the image with his baſe, which were conuenient (to knowe

C

his

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his true height) to bee
measur'd by it self: wher-
as you regarde not the
height of the image, but
the height of the place
it standes vppon. You
deeme them great (if in
this earth there can bee
greatnesse, which in res-
pect of the whole hea-
uens is but a point): But
coulede you enter into
their minds, you would
iudge, that neither they
are greate; true great-
nesse consisting in con-
tempt of those vaine
greatnesses, whereunto
they are slaues: nor seem
vnto themselves so, see-

ing

Life and Death.

ing dayly they are aspi-
ring higher, and neuer
where they would bee.
Some one sets downe a
boūd in his mind; Could
I attain to such a degree,
lo, I were content : I
would then rest my selfe.
Hath hee attained it ?
hee giues himselfe not
so much as a breathing:
hee would yet ascende
higher . That which
is beneath, hee counts a
toy : it is in his opini-
on but one step. Hee re-
putes himselfe lowe, be-
cause there is some one
higher, in stead of repu-
ting himselfe high, be-

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cause ther be a milliō lower:& so high he climes at last, that either his breath failes him by the way, or he slides frō the top to the bottom. Or if he get vp by al his trauel it is but as to find himself on the top of the Alpes, not aboue the cloudes, windes and stormes: but rather at the deuotion of lightnings and tempestes, and whatsoeuer else horrible, and dangerous is engendred, and conceiued in the ayre: which most commonly taketh pleasure to thunderbolt and dash into

Life and Death.

powder that proude
height of theirs. It may
be herin you will agree
with mee, by reason of
the examples wherwith
both histories, & mens
memories are ful. But say
you, such at least whom
nature hath sent into the
world with crownes on
their heads, and scepters
in their hands : such as
from their birth she hath
set in that height, as they
need take no paine to
ascende : seeme without
cōtrouerſie exempt frō
all theſe iniuries, and by
conſequence may call
themſelues happie. It

A Discourse of

may bee indeede they
feele lesse such incom-
modities, hauing been
borne, bred, and brought
vp among them: as one
borne neere the downe-
falls of *Nilus* becomes
deafe to the sounde: in
prison, laments not the
want of libertie: among
the *Cimmerians* in per-
petuall night, wisheth
not for dawe: on the
top of the *Alpes*, thinks
not strange of the mists,
the tēpests, the snowes,
and the stormes. Yet
free doubtlesse they are
not, whē the lightening
often blasteth a flowre

of

of their crownes , or
breakes their scepter in
their hands; when a drift
of snowe ouerwhelmes
them: whē a mist of hea-
uinessse, and griefe, con-
tinually blindeth their
wit and vnderstanding.
Crowned they are in-
deed; but with a crowne
of thornes. They beare a
scepter: but it is of a reed
more then any thing in
the world pliable and o-
bedient to all windes : it
being so far off that such
a crowne can cure the
maigrims of the mind, &
such a scepter keepe off
and fray away the griefs

A Discourse of

and cares which houer
about them ; that it is
contrariwise the crown
that brings them, and
the scepter which from
al parts attracts them. O
crowne, said the Persi-
an Monarch, who knew
how heauie thou sittest
on the head, would not
vouchsafe to take thee
vp, though hee found
thee in his way . This
prince it seem'd gaue for
tune to the whole world,
distributed vnto men
haps and mishaps at his
pleasure could in shew
make euery mā cōtent:
himselſe in the mean e
while

Life and Death.

while freely confessing,
that in the whole world,
which he held in his hād
there was nothing but
griefe, & vnhappinesse
And what wil al the rest
tell vs, if they list to vt-
ter what they foud? We
will not aske them who
haue concluded a mise-
rable life with a dishono-
rable death: who haue
beheld their kingdomes
buried before them, &
haue in greate miserie
long ouerliued their
greatnesse. Not of *Di-
onyse of Sicil*, more con-
tent with a handfull of
twigs to whip litle chil-

A discourse of

Children of *Corinth* in a
choole, then with the
scepter, wherewith he
had beaten al *Sicil*: nor
of *Sylla*, who hauing rob-
bed the whole State of
Rome, which had before
robbed the whole world,
neuer found meanes of
rest in himselfe, but by
robbing himselfe of his
owne estate, with incre-
dible hazard both of his
power & authority. But
demand we the opinion
of king *Salomon*, a man
indued with singular gifts
of God, rich and weal-
thy of all thinges. who
sought for treasure from

the

Life and Death.

the Iles: He will teach vs
by a booke of purpose,
that hauing tried all the
felicities of the earth, he
found nothing but vani-
ty, trauell, & vexation of
spirit. Aske wee the Em-
perour *Augustus*, who
peaceably possessed the
whole world: Hee will
bewaile his life past, and
amonge infinite toyles
wish for the rest of the
meanest mā of the earth:
accountinge that daye
most happie, when he
might vnload himself of
this insupportable gear-
nes, to liue quietly amōg
he least. Or *Tiberius* his

A discourse of

successor, he wil cōfesse
vnto vs that hee holds y
Empire as a wolf by the
eares, and that (if with-
out danger of biting he
might) he would gladly
let it goe, complayning
on Fortune for lifting
him so high, & then ta-
king away the ladder,
that he could not come
down again. Of *Diocle-
sian*, a Prince of so great
wisdome and vertue in
y opinion of the world:
he wil prefer his volun-
tarie banishmēt at *Sal-
ona*, before al the Roman
Empire. Finally, the
Emperor *Charles* the

fift,

Life and Death.

fit, esteemed by our Age most happie that hath liued thele many ages: hee will curse his conquests, his victories, his triumphes: and not be ashamed to confesse that farre more good in comparison he hath felt in one day of his Monkish solitariness, then in all his triumphant life. Now, shall wee thinke those happy in this imagine greatnesse, who themselues think themselves vnhappy? seeking their happinesse in lessening themselues, & not finding in the wor'd one

place

A discourse of

place to rest this great-
nesse, or one bed quietly
to sleep in? Happie is he
onely who in mind liues
contented: and hee most
of all vnhappy, whome
nothing he can haue can
content. Then miserable
Pyrrhus king of *Albany*,
who would winne al the
world, to win (as he said)
rest and went so farre to
seeke that which was so
neere him. But more
miserable, *Alexander*,
that being borne King
of a great Realme, and
Conqueror almost of
the earth, sought for
more worldes to satisfie

his

Life and Death.

his foolishambitiō, with
in three daies content
with fixe foot of grouūd.
To conclude, are they
borne on the highest
Alpes ? they seeke to
scale heauen. Haue they
subdued al the Kinges of
the earth ? they haue
quarrelles to plead with
God, and indeuour to
treade vnder foote his
kingdome. They haue
no ende nor limite, till
God laughing at their
vaine purposes, when
they thinke themselves
at the last step, thunder-
striket al this presump-
tion, breaking in shi-

uers

A discourse of

uers their scepters in
their handes, and often-
times intrapping them
in their owne crownes.
At a word, whatsoeuer
happines can be in that
ambition promiseth, is
but suffering much ill, to
get ill. Men thinke by
dayly climbing higher to
pluck themselves out of
this ill: and the height
wherunto they so pain-
fully aspire, is the height
of misery it self. I speak
not here of the wret-
chednes of thē, who all
their life haue held out
their cap to receiue the
almes of Court fortune,

and

Life and Death.

and can get nothing, often with incredible hart grieve, seeing some by lesse pains takē haue riches fal into their hāds: of thē, who iustling one another to haue it, lose it, and cast it into the handes of a third: Of those, who holding it in their hands to hold it faster, haue lost it through their fingers. Such by all men are esteemed vn-happie, & are indeed so, because they iudge themselves so. It sufficeth that al these liberalities, which the Deuill casteth vs as out at a window, are but

baits:

A discourse of

baits: all these pleasures but ambushes: and that hee doth but make his sport of vs, who strive one with another for such things, as most unhappy is hee, that hath best hap to finde them. Well now, you will say, the **Couetous** in all his goods, hath no good: the **Ambitious**, at the best hee can bee, is but ill. But may there not be some, who supplying the place of Iustice, or being neere about a Prince, may without following such vnbridled passions, pleasantly en-

ioye

Life and Death.

ioye their goods, ioy-
ning honour with rest
and contentment of
minde? Surely, in former
ages (ther yet remaining
among men some sparks
of sinceritie) in some
sort it might bee so:
but being of that com-
position they now are, I
see not how it may be in
any sort. For, deale you
in affaires of estate in
these times, either you
shal do wel, or you shall
do ill. If il, you haue God
for your enemy, & your
owne conscience for a
perpetually tormenting
executioner. If well, you

haue

A discourse of

haue men for your enemies, and of men the greatest: whose enuy & malice wil spie you out, & whose cruelty & tyrāny will euermore threaten you. Please the people, you please a beast: & pleasing such, ought to be displeasing to your selfe. Please your selfe, you displease god: please him, you incur a thousand dangers in y^e world, with purchase of a thousand displeasures. Wherof it grows, that if you could hear the talke of the wisest and least discontent of this kinde of men,

whether

Life and Death.

whether they speake ad-
uisedly, or their wordes
passe them by force of
truth, one would gladly
chāge garment with his
tenāt; another preacheth
how goodly an estate it
is to haue nothing : a
third, complaining that
his braines are broken
with the noise of Court
or Palace, hath no other
thought, but as soone as
he may to retire himself
thence . So that you
shall not see any but is
displeased with his own
calling, & enuieth that
of another: readie neuer-
thelesse to repent him, if

A discourse of

a man should take him
at his word. None but is
wearie of the businesse
wherunto his age is sub-
iect, & wisheth not to be
elder, to free himselfe of
them : albeit otherwise
he keepeth off old age, as
much as in him lyeth.

What must wee then
do in so great a contrari-
ety & cōfusiō of minds?
Must we, to find true hu-
manitie, flie the societie
of men, & hide vs in for-
rests among wild beasts?
to auoyde these vnruely
passions, eschue the asse-
bly of creatures suppo-
sed reasonable? to plucke

Life and Death.

vs out of the euils of the worlde, sequester our selues from the world? Could wee in so doing liue at rest, it were something.

But alas! men cannot take heerein what part they would: and euen they which doe, finde not there all the rest they sought for. Some would gladly do: but shame of the world recalls them. Fooles, to bee ashamed of what in their harts they condemne: & more fooles, to bee aduised by the greatest enimie they

can

A discourse of

can or ought to haue. Others are borne in hand that they ought to serue the publicke; not marking, that who cou- sel the, serue onely them selues: and that the more part would not much seek the publicke, but that they found their owne particular. Some are told, that by their good exāple they may amend others: and consider not that a hundred sound men, euen Physicians themselves, may sooner catch the plague in an infected Towne, then one bee healed:

tha

Life and Death.

that it is but to tempt
God, to enter therein:
that against so contagi-
ous an ayre there is no
preservative, but in get-
ting far from it. Finally,
that as little as the fresh
waters, falling into the
sea, canne take from it
his saltnesse: so little
canne one *Lot* or two,
or three, reforme a
Court of *Sodome*. And
as cōcerning the wisest,
who (no lesse careful for
their soules, then bo-
dies) seek to bring them
into a sound and whole-
some ayre, far from the
infection of wickednes:

D and

A discourse of

and who ledde by the hand of some Angell of God, retire themselues in season, as *Lot* into some little village of *Segor*, out of the corruption of the worlde, into some Countrey place frō the infected townes, there quietly employing the time in some knowledge and serious contemplatiō: I willingly yeelde they are in a place of lesse danger, yet because they carrie the dāger in themselues, not absolutely exempt from danger. They flie the court; & a court follows them

Life and Death.

them on all sides : they
endeuour to escape the
world ; and the worlde
pursues them to death.
Hardly in this Worlde
can they finde a place
where the Worlde
findes them not: so gree-
dily it seekes to mur-
ther them . And if
by some speciall grace
of God they seem for a
while free from these
dangers, they haue som
pouertie that troubles
them , some domesti-
call debate that tormēts
them, or some familiar
spirit that tempts them:
briefly, the world dayly

A discourse of

in some sort or other makes it selfe felt of them. But the worst is, whē we are out of these externall warres and troubles, we finde great ciuill warre within our selues; the flesh against the spirit, passion against reason, earth against heauen, the world within vs fighting for the world, euermore so lodged in the bottome of our owne hearts, that on no side we can flie from it. I will say more: hee makes profession to flie the world, who seekes thereby the prayle of

the

Life and Death.

the world: hee faineth to run away, who according to the prouerbe; by drawing back sets himselfe forward. hee refuseth honours, that would thereby be praised to take them: and hides him from men, to the end they should come to seeke him. So the world often harbours in disguised attire among them that fly the world. This is an abuse. But follow we the company of men, the world hath his Court among thē: seek wee the Deserts, it hath there his dens & places

A discourse of

of resort, and in the
Desert it selfe tempteth
Christ Iesus. Retire we
our selues into ourselues,
wee finde it there as vn-
clean as any where. We
cannot make the world
dye in vs, but by dying
our selues. Wee are in
the world, and the world
in vs, and to separate vs
from the world, we must
separate vs from our
selues. Now this separa-
tion is called Death. We
are, we think, come out
of the contagious City:
but wee are not aduised
that we haue sucked the
bad ayre, that we carrie

the

Life and Death.

the plague with vs, that we so participate with it, that through rockes, through deserts, through mountaines, it euer accompanieth vs. Hauing auoyded the contagion of others, yet we haue it in our selues. We haue withdrawen vs out of men, but not withdrawn man out of vs. The tēpestuous sea tormēts vs: we are griued at the heart, & desirous to vomit: and to be discharged therof, we remoue out of one ship into another, from a greater to a lesse: wee promise our selues rest

A discourse of

in vaine : they being alwaies the same windes that blowe , the same waues that swell , the same humors that are stirred. To all, no other port , no other meane of tranquillitie but onely death. We were sicke in a chāber neer the street, or neere the market: wee caused our selues to bee carried into some backer closet , where the noise was not so great. But though there the noyse was lesse : yet was the feauer there neuer the lesse: and therby lost nothing of his heate.

Change

Life and Death.

Change bed, chamber,
house, countrey, againe
and again: we shal euery
where find the same vn-
rest, because euery where
we finde our selues: and
seeke not so much to be
others, as to bee other
wheres. Wee follow so-
litarinesse, to fly careful-
nesse. VVe retire vs (so
say wee) from the wic-
ked: but cary with vs our
auarice, our ambiti-
on, our riotousnesse, all
our corrupt affections:
which breed in vs 1000.
remorses, & 1000. times
each day bring to our re-
membrance the garlike

A discourse of

& onions of *Egypt*. Daily they passe the Ferrie with vs : so that both on this side, and beyond the water, we are in cōtinuall combat. Now could we cassere this company which eates and gnawes our mind, doubtlesse we should be at rest, not in solitarinesse onely, but euen in the thicket of men. For the life of man vppon earth is but a continuall warrefare. Are wee deliuered from externall practices? wee are to take heede of internall espialles. Are the Greekes

gone

Life and Death.

gone away? wee haue a
Sinon within, that wil be
tray them the place. We
must euer be waking, ha-
uing an eie to the watch,
and weapons in our
hands, if wee will not
euerie houre be surpris-
ed, and giuen vp to the
wil of our enemies. And
how at last can wee es-
cape? Not by the woods,
by the riuers, nor moun-
tains : not by throwing
our selues into a presse,
nor by thrusting our
selues into a hole. One
onely meane there is,
which is death: which in
the ende separating our
spirit

A discourse of

spirit frō our flesh, the pure and cleane part of our soule from the vn-cleane, which within vs euermore bandeth it self for the world, appeaseth by this separation that, which conioyned in one & the same person could not, without vtter choaking of the spirit, but be in perpetuall contention.

And as touching the contentment that may be in the exercises of the wisest men in their solitarines, as reading diuine or profane books, with all other knowledges

and

Life and Death.

and learnings : I holde well that it is indeede a farre other thing, then are those mad huntings, which make sauage a multitude of me possessed with these or the like diseases of the mind. Yet must they all abide the iudgement pronounced by the wisest among the wise, *Salomon*, that al this neuerthelesse applied to mans naturall disposition, is to him but vanitie and vexation of minde. Some are euer learning to correct their speech, and neuer think of correcting their life.

Others

A discourse of

Others dispute in their Logique of reason, and the Arte of reason: and lose therby many times their naturall reason. One learns by Arithmetick to diuide, to the smallest fractions, and hath not skil to part one shilling with his brother. Another by Geometrie canne measure fieldes, and townes, and Countreyes: but cannot measure himselfe. The Musician can accord his voices, and soundes, and times together: having nothing in his heart but discords, nor one passion

in

Life and Death.

in his soule in good tune.
The Astrologer lookes
vp on highe, and falles
in the next ditch : fore-
knowes the future, and
forgoes the presēt : hath
often his eye on the hea-
uens; his heart long be-
fore buried in the earth.
The Philosopher discour-
seth of the nature of all
other things: & knowes
not himselfe. The His-
torian canne tell of the
warres of *Thebes* and of
Troy: but what is done
in his owne house can
tell nothing. The Law-
yer will make lawes for
all the worlde, and not

one.

A discourse of

one from himselfe. The Physician will cure others, and be blind in his owne disease : finde the least alteration in his pulse, and not marke the burning feauers of his minde. Lastly, the Diuine wil spend the greatest part of his time in disputing of faith, and cares not to hear of charity; wil talke of God, & not regarde to succour men. These knowledges bring on the minde an endlesse labour, but no contentment : for the more one knowes, the more he would know.

They

Life and Death.

They pacifie not the debates a man feeles in himielfe, they cure not the dileales of his mind. They make him learned but they make not him good: cunning but not wise. I fay more: The more a man knowes, the more knowes he that he knowes not: the fuller the mind is, the emptier it findes it selfe: forasmuch as whatsoeuer a man can know of anie science in this world, is but the least part of what he is ignorant: all his knowledge cōsisting in knowing his ignorance,

A discourse of

rance, all his perfection
in noting his imperfections ; which who best
knowes and notes, is in
truth among men the
most wise and perfect. In
short, we must conclude
with *Salomon*, that the
beginning and ende of
wisedome is the feare of
God: that this wisedome
neuerthelesse is taken of
the world for meere fol-
lie, and persecuted by
the world as a deadly e-
nemie: and that as who
feareth God, ought to
feare no ewil, for that all
his euils are conuerted to
his good: so neither
ough

Life and Death.

ought hee to hope for good in the world, hauing there the diuell his professed enemy, whom the Scripture termeth Prince of the world.

But with what exercise soeuer wee passe the time, behold old age vnwares to vs comes vpon vs: which whether we thrust our selues into the prease of men, or hide vs some where out of the way, neuer failes to finde vs out. Euerie man makes account in that age to rest himselfe of all his trauailes without further care, but to

keep

A discourse of

keep himself at ease & in health. And see contrawise in this age, there is nothing but an after taste of al the foregoing evils: and most commonly a plentiful harvest of all such vices, as in y whole course of their life hath held & possessed them. There you haue the vnhabilitie and weakenesse of infancy, and (which is worse) many times accompanied with authoritie: there you are payed for the excesse & riotousnes of youth, with gowtes, palsies, and such like diseases,

which

Life and Death.

which take from you
limme after limme, with
extreame paine and
torment . There also
you are recompenced
for the trauels of mind,
the watchings & cares
of manhoode , with
losse of sight , losse of
hearing, and all the sen-
ses one after another ,
except only the sense of
paine . Not one parte
in vs but death takes in
gage to be assured of vs,
as of bad pay masters,
which infinitely feare
their dayes of payment.
Nothing in vs that will
not by and by bee dead:

and

A discourse of

& neuerthelesse our vices yet liue in vs; & not onely liue, but in despite of Nature dayly growe young againe. The couetous man hath one foote in his graue, and is yet burying his money: meaning be-like to finde it againe another day. The ambitious in his Will ordaineth vnprofitable pōps for his funerals, making his vice to liue and triumphe after his death. The riotous, no longer able to daunce on his feete, daunceth with his shoulders: all vices ha-

uing

Life and Death.

ving left him, and hee
not yet able to leaue
them. The childe wi-
sheth for youth: and this
man laments it. The
young man liueth in
hope of the future: and
this feeles the euill pre-
sent, laments the false
pleasures past, and sees
for the time to come
nothing to hope for;
More foolish then the
child, in bewailing the
time hee cannot recall,
& not remembring the
euill he had therein: and
more wretched then the
young man, in that after
a wretched life not able

but

A discourse of

but wretchedly to d:
hee sees on all sides be-
matter of despaire. As
for him, who from his
youth hath vndertaken
to combate against the
fleshe, and against the
World: who hath taken
so great paines to mor-
tific himselfe and leaue
the World before his
time: who besides those
ordinary euilles findes
himself vexed with this
great and incurable dis-
ease of olde age, and
feeles notwithstanding
his fleshe, how weake
soeuer, stronger of-
tentimes then his spi-
rit:

Life and Death.

rit : what good I pray
can hee haue but onely
herein ; that hee sees his
death at hand, that hee
sees his combate fini-
shed that hee sees him-
selfe readie to depart by
death out of this loath-
some prison , wherein
all his life time hee hath
beeene racked and tor-
mented? I will not here
speak of the infinit euils
wherewith men in all
ages are annoyed , as
losse of friends and pa-
rents, banishments, ex-
iles, disgraces , and such
others, common and
ordinarie in the world:

A Discourse of

one cōplaining of loosing his children, another of hauing them: one making sorrow for his wiues death, another for his life: one finding fault, that he is too high in court, another that he is not high enough. The world is so full of euills, that to write of all, wold require another world as great as it selfe. Sufficeth, that if the most happie in mens opinions doe counterpoze his haps with his mis-happes, hee shall iudge himselfe vnhappy: and hee iudge him happie,

who

Life and Death.

who had hee beene let
three dayes in his place,
woulde giue it ouer to
him that came next:
yea, sooner then hee,
who shall consider, in
all the goods that euer
he hath had, the euils he
hath endured to get the,
and hauing them to re-
taine and keepethem (I
speake of the pleasures
that may bee kept, and
not of those that wi-
ther in a moment) will
iudge of himselfe, and
by himselfe, that the
keeping it selfe of the
greatest felicitie in this
world, is full of vnhap-

A Discourse of

pinesse and infelicitie. Conclude then, that Childe-hood is but a foolish simplicity; youth a vaine heate; man-hood, a painefull carefulnesse; and olde age, a noisome languishing: that our playes are but tears, our pleasures feathers of the minde, our goods, rackes, and tormentes, our honours heauie vanities, our rest, vnreste: that passing from age to age, is but passing from euill to euill, and from the lesse vnto the greater: & that alwayes it is but one

waue

Life and Death.

waue driuing on another, vntill we be arriued at the hauen of death. Conclude I say, that life is but a wishing for the future, and a bewailing of the past : a loathing of what we haue tasted, and a longing for that wee haue not tasted : a vaine memorie of the state past, and a doubtfull expectation of the state to come: Finally, that in all our life there is nothing certaine, nothing assured, but the certaintie & vncertainty of death. Behold, now comes death vnto vs :

A Discourse of

Behold hir, whose approach we so much
fear. Wee are now to
consider whether shee
be such as we are made
believe: and whether
wee ought so greatly to
flee hir, as commonly
we doe. We are afraid
of her: but like little
children, of a vizor, or
of the Images of *Hecate*.
We haue hir in horror;
but because we cōceiue
her not such as shee is,
but ougly, terrible, and
hideous: such as it plea-
seth the Painters to
represent vnto vs on a
wall. Wee flee before
hir:

hir : but it is , because
(foretaken with such
vaine imaginations) we
giue not our selues lei-
sure to marke hir . But
stay wee, stand we sted-
fast, looke we hir in the
face : wee shall finde hir
quite other then shee is
painted vs , and altoge-
ther of other counte-
naunce then our mise-
rable life. Death makes
an end of this life . This
life is a perpetuall mile-
rie and tempest : Death
then is the issue of our
miseries and entraunce
of the port where wee
shall ride in safetie from

A Discourse of

all windes. And should wee feare that which withdraweth vs from milery, or which drawes vs into our hauen? Yea but you will say, it is a paine to dye. Admit it bee: so is there in curing of a wound: Such is the Worlde, that one euill cannot bee cured but by another; to heale a contusion, must bee made an incision. You will say, there is difficultie in the passage: So is there no hauen, no port, wherein to the entraunce is not strait and combersom.

No

Life and Death.

No good thing is to bee bought in this World with other the the coyn of labour & paine. The entrance indeed is hard, if our selues make it hard, comming thither with a tormented spirit, a troubled minde, a wa- uering and irresolute thought. But bring we quietnes of minde, con- stancie, and full resolu- tion, wee shall not finde any danger or difficultie at all. Yet what is the paine that death brings vs? Nay, what can shee do with those paines we feele? Wee accuse hir

A discourse of

of all the euils we abide
in ending our life, and
consider not how ma-
nie more woundes or
griuous sickenneses we
haue endured without
death : or how many
more vehement paines
we haue suffered in this
life , in the which wee
called euen hir to our
succour. All the paines
our life yeeldes vs, at
the last houre wee im-
pute to death : not
marking, that life begun
and continued in al sorts
of paine, must also nece-
ssarily ende in paine.
Not marking (I say) that

Life and Death.

it is the remainder of our life, not death that tormenteth vs: the end of our nauigation that paines vs, not the ha- uen wee are to enter: which is nothing else but a safegarde against all windes. We com- plaine of death, where wee should complaine of life: as if one hauing beene long sicke, and beginning to bee well, should accuse his health of his last paines, and not the reliques of his disease. Tell me, what is it else to bee deade, but to bee no more li-

uing

A discourse of

uing in the world? Absolutely and simplie not to bee in the World, is it any paine? Did wee then feele anie paine, when as yet wee were not? Haue wee euer more resemblance of Death, then when wee sleepe? Or euer more rest, then at that time? Now if this be no paine, why accuse wee death of the paines our life giues vs at our departure? vnlesse also wee will fondly accuse the time when as yet we were not, of the paines wee felt at our birth. If

the

Life and Death.

the comming in be with teares, is it wonder that such bee the going out? If the beginning of our being, bee the beginning of our paine, is it maruell that such be the ending? But if our not being in times past hath beene without paine, & all this being contrariwise full of paine: whom should we by reason accuse of the last paines? the not being to come, or the remnant of this present beeing? Wee thinke we dye not, but when we yeelde vp our last gaspe. But if wee

marke

A discourse of

mark well, wee dye euerie daie, euerie houre, euerie moment. Wee apprehende death as a thing vnusual to vs: and yet haue nothing so cōmon in vs. Our liuing is but continuall dying: looke how much wee liue, we dye how much we increase, our life decreases. We enter not a step into life, but wee enter a step into death. Who hath liued a third part of his yeares, hath a third part of himselfe dead: VVho halfe his yeares, is already halfe dead. Of our life, all
the

Life and Death.

the time past is dead, the present liues and dyes at once, and the future likewise shall dye. The past is no more, the future is not yet, the present is, and no more is. Briefly, this whole life is but a death: it is as a candle lighted in our bodies: in one the wind makes it melte awaie, in another blowes it cleane out, many times ere it bee halfe burned: in others it endureth to the ende. Howsoever it bee, looke howe much it shineth, so much it

dur-

A discourse of

burneth : hir shining
is her burning : her
lighte is a vanishing
smoke : her last fire,
her last wike, and her
last droppe of moisture.
So is it in the life of man,
life and death in man is
all one. If wee call the
last breath death, so
must wee all the rest: all
proceeding from one
place, and all in one
manner. One onely
difference there is be-
tween this life, and that
we call death: that du-
ring the one, wee haue
alwaies whereof to die:
and after the other, ther

re-

Life and Death.

remaineth only where-
of to liue. In summe, e-
uen hee that thinketh
death simply to bee the
end of man, ought not
to feare it: in asmuch as
who desireth to liue
long, desireth to dye
longer: and who fea-
reth soone to dye, fea-
reth (to speake proper-
ly) least he may not lon-
ger dye.

But vnto vs, brought
vppe in a more holie
schoole, death is a far
other thing: neither
need we, as the Pagans,
of consolations against
death: but that death

serue

A discourse of

serue vs as a consolation against all sorts of affliction : so that we must not onely strengthen our selues, as they, not to feare it, but accustom our selues to hope for it. For vnto vs it is not a departing from paine and euill, but an accesse vnto all good : not the ende of life, but the ende of death, and the beginning of life . Better, saith *Salomon*, is the day of death, then the day of birth: and why? because it is not to vs a last day, but the dawning of an euerlasting day . No

more

Life and Death.

more shall wee haue,
in that glorious light,
either sorrowe for the
past, or expectation of
the future: for al shall be
there present vnto vs, &
that present shall neuer
more passe. No more
shall wee powre out our
selues in vaine and pain-
full pleasures: for wee
shal bee filled with true,
and substantiall plea-
sures. No more shall we
paine our selues in hea-
ping together these ex-
halatiōs of the earth; for
the heauē's shall be ours:
and this masse of earth,
which euer drawes vs to-

wardes

A discourse of

wardes the earth, shall
bee buried in the earth.
No more shall we ouer-
wearie our selues with
mounting from degree
to degree, and from ho-
nour to honour: for wee
shall highly bee raised a-
boue all heights of the
world; and, from on
high, laugh at the folly
of all those wee once
admired, who fight to-
gether for a point, & as
little children for lesse
then an apple. No more
(to bee brieft) shall we
haue cōbats in our selues:
for our flesh shal be dead,
and our spirit in full life:

our

Life and Death.

our passion buried,
and our reason in perfect
libertie. Our soule,
deliuered out of this
foule and filthie prison,
(where, by long continuing,
it is growen into an habite of
crookednesse) shall againe
drawe her owne breath,
recognize her auncient
dwelling, and againe
remember her former
glory and dignity. This
flesh (my friend) which
thou feelest, this body
which thou touchest,
is not man. Man is
from heauen : heauen
is his countrey and his

ayre.

A discourse of

ayre. That hee is in his body, is but by way of exile and confinement. Man indeede is soule & spirit : Man is rather of celestial and diuine qualitie, wherein is nothing grosse nor material. This body, such as now it is, is but the barke and shell of the soule : which must necessarily be broken, if wee will be hatched : if we will indeed liue and see the light. Wee haue, it seemes, some life, & some sense in vs : but are so crooked and contracted, that wee cannot so much as

stretch

Life and Death.

his stretch out our wings,
of much lesse take our
ent. flight towards hea-
& uen; vntill wee bee dis-
of burthened of this earth-
ua- ly burthen. Wee looke,
ng but through false spec-
his tacles; wee haue eyes,
, is but over-grown with
ell pearles; wee thinke we
ch see, but it is in a dreame,
o- wherein we see nothing
at- but deceit. All that wee
ed haue, and all that wee
at. knowe, is but abuse and
s, vanitie. Death onely can
se restore vs both life and
d light: and we thinke (so
at blockish we are) that she
as comes to rob vs of the.

We

A discourse of

We say we are Christians: that we belecue, after this mortall, a life immortall: that death is but a separation of the bodie and soule: and that the soule returnes to her happie abode, there to ioy in God, who onely is all good: that at the last day it shall againe take the body, which shall no more bee subiect to corruption. With these goodly discourses wee fill all our bookes: and in the mean while, when it comes to the point, the verie name of death as the horriblest thing

Life and Death.

in the World makes vs
quake and tremble. If
we belecue as we speak,
what is that wee feare?
to bee happie? to bee at
our ease? to bee more
content in a momēt, thē
we might be in the lon-
gest mortall life that
might be? or must not we
of force confesse, that we
belecue it but in part?
that all wee haue is but
wordes? that all our
discourses, as of these
hardy trencher-knights,
are but vaunting and va-
nitie? Some you shall
see, that will say: I
knowe well that I

F

pasſe

A discourse of

pasſe out of this life into a better ; I make no doubt of it : onely I feare the midway ſtep, that I am to ſtep ouer . Weake hearted creatures ! they will kill themſelues, to gette their miſerable liuing : ſuffer infinite paines, and infinite woundes at another mans pleaſure : paſſe infinite deathes without dying , for things of nought, for thinges that periſh, and perchance make them periſh with them . But when they haue but one paſe to paſſe to bee at reſt,

not

Life and Death.

not for a day, but for
euer ; not an indiffe-
rent rest, but such as
mans minde cannot
comprehend: they trem-
ble, their harts fail them,
they are affraide: and yet
the grounde of their
harne is nothing but
teare. Let them neuer
tell mee, they appre-
hend the paine: it is but
an abuse; a purpose to
conceale the little faith
they haue.

No, no, they would
rather languish of the
gowte, the sciatica, anie
disease whatsoeuer: then
dy one sweet death with

A discourse of

the least paine possible :
rather pyningly dye
limme after limme,
out-liuinge as it were,
all their senses, moti-
ons, and actions, then
speedily dye, immediat-
ly to liue for euer. Let
them tell mee no more
that they would in this
worlde learne to liue :
for euerie one is there-
unto sufficiently instruc-
ted in himselfe, and not
one but is cunning in the
trade.

Nay rather they should
learne in this Worlde to
dye; and once to dye wel,
dye dayly in them selues:

Life and Death.

so prepared, as if the end
of euerie dayes worke,
were the ende of our
life. Now contrariwise
there is nothing to their
eares more offense
then to heare of death.
Senselesse people ! wee
abandon our life to
the ordinarie hazards
of warre, for seauen
frankes pay : are for-
most in an assault, for a
little bootie : goe into
places whence there is
no hope of returning,
with daunger manie
times both of bodies
and soules . But to
free vs from all hazards,

A discourse of

to winne thinges inestimable, to enter an eternall life, wee faint in the passage of one pafe, wherein is no difficultie, but in opinion: yea, wee so faint, that were it not of force wee must passe, and that God in despite of vs will doe vs a good turne, hardly should wee finde in all the World one, how unhappie or wretched soeuer, that would euer passe.

Another will say, had I liued till fiftie or sixtie yeares, I should haue beene contented, I
should

Life and Death.

should not haue cared to
liue longer : but to dye
so young is no reason. I
should haue knowen the
world before I had left
it . Simple soule ! in this
worlde there is neither
young nor old.

The longest age in
comparison of all that
is past, or all that is to
come, is nothing : and
when thou hast liued
to the age thou nowe
desirest, all the past will
bee nothing : thou wilt
still gape for that is to
come. The past will
yeelde thee but sorrow,
the future but expecta-

A discourse of

tion, the present noe contentment. As readie thou wilt then be to redemaund longer respite, as before. Thou fliest thy creditour from moneth to moneth, and time to time, as ready to pay the last day, as the first: thou seekest but to bee acquitted.

Thou hast tasted all which the worlde esteemeth pleasures: not one of them is new vnto thee. By drinking of sener, thou shalt bee neuer a white the more satisfied: for the body
thou

Life and Death.

thou cariest, like the bordered paile of *Danaus* daughters, will neuer be full. Thou mayst sooner weare it out, then wearie thy selfe with vsing or rather abusing it.

Thou crauest long life to cast it away, to spende it on worthlesse delights, to misspend it on vanities. Thou art couetous in desiring, and prodigall in spending. Say not thou findest fault with the Court, or the Palace : but that thou desirest longer to serue the Common wealth, to

A discourse of

serue thy Countrey, to
serue G O D. Hee
that set thee on worke
knowes vntill what day,
and what houre, thou
shouldest bee at it : hee
well knowes how to di-
rect his worke. Should
hee leaue thee there
longer, perchance thou
wouldest marre all. But
if hee will pay thee libe-
rally for thy labour,
as much for halfe a
dayes worke, as for
a whole : as much for
hauing wrought till
noone, as for hauing
borne all the heate of
the day : art thou not

Life and Death.

so much the more to
thanke and prayse him?
but if thou examine
thine owne conscience,
thou lamentest not the
cause of the widow, and
the orphan, which
thou hast left depen-
ding in iudgement: not
the dutie of a sonne, of
a father, or of a friend,
which thou pretendest
thou wouldest perform:
not the ambassage for
the Common wealth,
which thou wert euen
readie to vndertake: not
the seruice thou desirest
to doe vnto God, who
knowes much better

how

A discourse of

how to serue him-selfe
of thee, then thou of thy
selfe.

It is thy houses and
gardens thou lamentest,
thy imperfect plots and
purposes, thy life (as
thou thinkest) imper-
fecte : which by noe
dayes, nor yeares, nor a-
ges, might be perfected:
and yet thy selfe mightest
perfecte in a mo-
ment, couldest thou
but thinke in good ear-
nest that where it ende it
skils not, so that it ende
well.

Now to ende wel this
life, is only to ende it

wil.

Life and Death.

willingly : followinge
with full consent the
will and direction of
God , and not suffering
vs to bee drawn
by the necessitie of de-
stinie.

To end it willingly, we
must hope, and not feare
death. To hope for it,
wee must certainly
looke, after this life, for
a better life . To looke
for that, wee must feare
God: whom who so well
feareth, feareth indeede
nothing in this world,
and hopes for all things
in the other . To one
well resolved in these

points,

A discourse of

points, death canne be but sweete and agreeable: knowing, that through it hee is to enter into a place of all ioyes.

The griefe that may bee therein shall bee allaied with sweetnesse: the sufferance of ill, swallowed in the confidence of good: the sting of Death it selfe shall bee dead, which is nothings else but Feare. Nay, I will say more, not onely all the euilles conceiued in death shall bee to him nothing: but hee shall

even

Life and Death.

euē scorne all the
mishappes men re-
doubt in this life, and
laugh at all these ter-
rours.

For I pray what can
he feare, whose death is
his hope? Thinke wee to
banish him his cōtrei? Hee knowes hee hath a
Countrey otherwhere,
whence wee cannot ba-
nish him : and that all
these countreyes are but
Innes, out of which hee
must part at the will of
his host.

To put him in prison?
a more strait prison he
cannot haue, then his

owne

A discourse of

owne bodie, more filthie, more darke, more full of rackes and torments.

To kill him and take him out of the world? thats it he hopes for: that is it with all his heart hee aspires vnto. By fire, by sworde, by famine, by sicknesse? within three yeares, within three dayes, within three houres, all is one to him: all is one at what gate, or at what time he passe out of this miserable life. For his businesse are euer ended, his affaires all dispatched;

and

Life and Death.

and by what way he shal
go out, by the same hee
shall enter into a most
happie and euerlasting
life.

Men canne threa-
ten him but death, and
death is all hee promi-
seth himselfe: the worst
they canne doe, is, to
make him dye, and that
is the best hee hopes for.
The threatninges of
tyrants are to him pro-
mises, the swordes
of his greatest enemies
drawen in his fauour:
for as much as hee
knowes that threatning
him death, they threa-

A discourse of

ten him life : and the most mortall woundes can make him but immortal : Who feares God, feares not death : and who feares it not, feares not the worst of this life.

By this reckening, you will tell me, death is a thing to bee wished for : and to passe from so much euil, to so much good, a man should (it seemeth) cast away his life. Surely, I feare not, that for any good wee expect, wee will hasten one steppe the faster : though the spirit aspire,
the

Life and Death.

the body (it drawes with it) withdrawes it euer sufficiently towards the earth. Yet is it not that I conclude. Wee must seeke to mortifie our flesh in vs, and to cast the World out of vs: but to caste our selues out of the world is in no sort permitted vs. The Christian ought willingly to depart out of this life, but not cowardly to runne away. The Christian is ordained by GOD to fight therein: and cannot leaue his place without incurring reproach and infamy.

A discourse of

infamie. But if it please the graund Captaine to recall him, let him take the retrait in good part, and with good will obey it. For hee is not borne for himselfe, but for God : of whom hee holdes his life at farme, as his tenant at will, to yeelde him the profites. It is in the Land-lord to take it from him, not in him to surrender it, when a conceite takes him. Diest thou young? prayse God, as the Mariner that hath had a good winde, soone to bring him to the Port.

Dyest

Life and Death.

Dyest thou Olde ?
prayse him likewise: for
it thou hast had lesse
winde, it may be thou
hast also had lesse waues.
But thinke not at thy
pleasure to go faster or
softer: for the winde is
not in thy power; and
in steade of taking the
shortest way to the Ha-
uen, thou maiest hap-
pely suffer shipwracke.
God calleth home frō
his worke, one in the
morning, another at
noone, and another at
night. One hee exer-
ciseth till the first sweat,
another hee sunne-bur-

neth,

A discourse of

neth, another hee roa-
steth & drieth through-
ly. But of all his hee
leaues all to rest, and
giues them al their hire,
euerie one in his time.
Who leaues his worke
before God call him,
loseth it : and who
importunes him be-
fore the time, loseth
his reward. Wee must
rest vs in his wil, who in
the midst of our trou-
bles sets vs at rest.

To ende, wee ought
neither to hate this life
for the toyles therein;
for it is slouth and cow-
ardise : nor loue it for

the

Life and Death.

the delights; which is
folly and vanitie: but
serue vs of it, to serue
God in it, who after it
shal place vs in true qui-
etnesse, and replenish
vs with pleasures which
shal neuer more perish.
Neither ought wee to
flie death; for it is chil-
dish to feare it: and
in flying from it, wee
meete it. Much lesse to
seeke it, for that is te-
meritie: nor euerie one
that would die, can die.
As much despaire in
the one, as cowardise in
the other: in neither any
kinde of magnanimi-

tie.

A discourse of

tie. It is enough that we constantly and continually waite for her coming, that she may neuer finde vs vnprovided. For as there is nothing more certaine then death, so is ther nothing more vncertain then the houre of death, knowne onely to God, the onely Author of life & death, to whom wee all ought endeuour both to liue & die.

*Dye to liue:
Liue to Dye.*

The 13. of May, 1590.

AT WILTON.



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